brutes! For inſtance, the winning ſoftneſs ſo warmly, and frequently, recommended, that governs by obeying. What childiſh expreſſions, and how inſignificant is the being—can it be an immortal one? who will condeſcend to govern by ſuch ſiniſter methods! 'Certainly, ſays Lord Bacon, 'man is of kin to the 'beaſts by his body; and if he be not of kin 'to God by his ſpirit, he is a baſe and igno-'ble creature!' Men, indeed, appear to me to act in a very unphiloſophical manner when they try to ſecure the good conduct of women by attempting to keep them always in a ſtate of childhood. Rouſſeau was more conſiſtent when he wiſhed to ſtop the progreſs of reaſon in both ſexes, for if men eat of the tree of knowledge, women will come in for a taſte; but, from the imperfect cultivation which their underſtandings now receive, they only attain a knowledge of evil.

Children, I grant, ſhould be innocent; but when the epithet is applied to men, or women, it is but a civil term for weakneſs. For if it be allowed that women were deſtined by Providence to acquire human virtues, and by the exerciſe of their underſtandings, that ſtability of character which is the firmeſt ground

ground to reſt our future hopes upon, they muſt be permitted to turn to the fountain of light, and not forced to ſhape their courſe by the twinkling of a mere ſatellite. Milton, I grant, was of a very different opinion; for he only bends to the indefeaſible right of beauty, though it would be difficult to render two paſſages which I now mean to contraſt, conſiſtent. But into ſimilar inconſiſtencies are great men often led by their ſenſes.

'To whom thus Eve with *perfect beauty* adorn'd.
'My Author and Diſpoſer, what thou bidſt
'*Unargued* I obey; ſo God ordains;
'God is *thy law*, *thou mine*: to know no more
'Is Woman's *happieſt* knowledge and her *praiſe*.'

Theſe are exactly the arguments that I have uſed to children; but I have added, your reaſon is now gaining ſtrength, and, till it arrives at ſome degree of maturity, you muſt look up to me for advice—then you ought to *think*, and only rely on God.

Yet in the following lines Milton ſeems to coincide with me; when he makes Adam thus expoſtulate with his Maker.

'Haſt thou not made me here thy ſubſtitute,
'And theſe inferior far beneath me ſet?